

# **¶ Here begyn**

neth a booke, called the faule of  
the Romyshe churche, wpth all  
the abhominattions, wher-  
by euery man may know  
and perceyue the dy-  
uersitie of it, bet we-  
ne the pꝛimatiue  
churche, of the  
whych our  
souerayne  
Lorde  
and  
Kynge is the supꝛeme  
head, and the ma-  
lignant chur-  
che a sun-  
Der.

THE BRITISH

new book, called the tale of  
the Roman church, which all  
the Romanists, who  
by every means know  
and receive the  
truth of it, but we

in the primitive

church of the



and

and

which is the true

and the

in the church

the

but



## EYNGE GOD CREA

**S**ted all thing and was created  
of none, and all thynges was  
made by him, and of it selfe cometh  
meth nothyng: Then seying he  
is a thyng, and not onely a thing, but  
the cause of all thynges, Athanasius  
dothe wyte, the father is vncreated,  
the sonne is vncreated, the holy ghost  
is vncreated: Then the father is ma-  
de of none, neyther created nor begot-  
ten: The sonne is fro the father alone  
neyther made nor created, but begotte  
The holy ghoste is fro the father and  
the sone, neither made, created nor yet  
begotten but procedinge: whych holy  
spirite is the comfortor, nor yet, and  
inflamer of all faythfull hartes: How  
can it the be true that these Antichri-  
stes affyrme, saynge that they make  
God, and turne agayne and create  
him that created them. When the pot-  
ter hath made the pottle, can the pottle  
turne agayne and make the Potter  
I speake it by these Antichristes whi-

che say, they can make God every day  
as ofte as they lyst, haupnge none au-  
ctoꝛite of the mooste holy scriptures,  
but as they wrest it and wyngge it for  
their awn purposes. For Christ Iesus  
at hys last supper toke breade & gaue  
thākes, and brake it, and gaue to hys  
disciples and sayde, take, eate, thys is  
my body: and he lykewise toke the cup  
and gaue thanks, and gaue it thē say-  
ynge, Drynke ye all hereof, thys is my  
bloude in the newe testaiment whychē  
shall be shed for many for the remissyō  
of synnes.

Now to come to our purpose, wher  
as these Heretikes doo take auctoꝛite  
vpon these wordes: Hoc est corp⁹ meū,  
that is to say, thys is my body, dothe  
it folow by the holy scriptur that they  
whē they haue sayd these wordes ouer  
the breadd, should creat a material fleshy  
bloud, and raynes: yea the selfe same  
bodye that the blessed virgyn Mary  
dyd beare as these Antichrystes saye  
they



they do: I do answer no, for whē christ  
bake the bread & blessed it, doth it fo-  
low that it was his body in dede, and  
that ther remainned nomore breade: yf  
ye say no, I answer nomore do we: yf  
ye say yea, then yf the breade was not  
crucified his body was not crucified.  
He gaue it to his disciples & thei ate,  
dyd they ate Chyistes bodye or no: I  
meane the very seeke saine bodye that  
was bozne of the virgin Mary: yf ye  
say no, I answer nomore do we, yf ye  
say yea, then dyed he not for vs, for  
how could he dye for vs, whē they had  
eaten hym vp afore: but thys worde,  
Hoc est corpus meum was the sweetest  
worde they could fynde ouer in all the  
hole Testamēt to blear menues eyes  
wyth a false God, compellynge the  
people to knele on theyr knees and  
holde vp theyr handes whych is abo-  
minable & detestable Idolatrye. But  
here is a question to be demaunded of  
these holy gentylmē the God makers.



When ye doo make God, whether do  
ye make hym at once or twyse & for ye  
say, that there remaineth no material  
bread after the consecration, but the  
very naturall bodye that Mary bare,  
fleshe, bloude, and bone, then dothe it  
folowe that we worshippe a false God  
in the chalys, then will ye say as Ma-  
meles Juglers, that ye consecrate the  
very selfe same substance in the wyne  
that ye do in the bread, wherby it doth  
appere manifestly that ye are false sa-  
cilegers, and robbers, and theues of  
the laye people: for at Easter ye gyue  
them a dyve body wythout bloude, for  
ye gyue them wyne vncōsecrated, this  
is ones true and manifeste. But what  
will these iuglers say: forsoth euen all  
they haue sayd, Heretike, heretike: ble-  
cynge mens eyes wyth such blynde ex-  
amples, sayng euē as there is a glasse  
and many faces sene in the glas, so ly-  
kewyse may a multitude of people re-  
ceyue the substaunce at one worde. Ah  
false

False fayning iuglers, as there be ma-  
ny faces (sayeth he) in the glasse & but  
one glasse. I answered, yf I se my selfe  
in the glasse doth it folow that I haue  
a face styll in the glasse and another  
in my heede? or when a greate number  
of faces is sene in one glasse, it is not  
to note that ther are faces in dede, but  
the spynilitude of faces: nomore it is  
to be beleued that thys bread is Chri-  
stes body that Mary bare, for it doth  
represent the body. I would demaunde  
thys questyon that I speakynge the  
word wyth reuerence might not make  
Chrystes bodye as well as they? They  
wyl saye no, wherfore? because you  
are not electe and chosen. Make me  
answere to thys questyon: dothe the  
worde geue vertue to election, or elec-  
tion to the worde? yf that ye saye that  
election geue vertue to the word, then  
I proue the worde of no vertue and  
then how can you make God wyth it?  
Yf you saye that the worde geueth  
A.iiii. vertue



vertue to election, the I proue that al  
men speakyng the worde, may doo as  
much in it as you, for the word taketh  
effecte in the spirite & not in the fleſhe  
This argument cannot be denyed ex-  
cepte you make God perciall.

Yf a man ſhould demaſide by what  
auctozite you make God, you wyl ſay  
by the word. Oh crafty Juglers, god  
made the worlde in .vi. dayes and re-  
ſted the .vii. day, he made ſunne, mone  
and ſterres, he made byrdes, beaſtes,  
foules and fyſhes, wormes, ſerpentes,  
ſtones, graſſe, earbes, and euery thing  
of the ſame worlde, and the ſame wor-  
des that he made all theſe thynges, do  
remaiue ſtyll in the Bible, and yet can  
not it make none of theſe thinges, ney-  
ther bread nor beaſt nor nothing elles,  
Ah conyng artificers, they can nother  
make beaſte nor foules, yet wyl they  
make the maker of all theſe thynges,  
and ſay they do it by the word, and the  
word ymade al theſe thiges remaineth  
ſtyll



til in the byble & yet cā they not do it.

Now to come to the word that they make God of; that is, Hoc est corpus meū, which is to say, this is my body. In the .x. of John, Christe saith I am the doze, doth it folow that he is a doze in dede: no forsoth I thinke. but that a doze is to harde for any man to eat they would haue takē p̄ place of scripture to make god Though christ said: I am the doze it folowethe not that he was a materiall doze, no moze it dothe folow that this worde, Hoc est corpus meū, to be p̄ same body that Mary the virgin bare, it is playne erreure and ye are foule deceyued: for when Christ said this is my body, that shal be done for you, the worde that he spake was hym selfe, and hym selfe was the word or els must the bread haue ben crucified, as is aforesaid, which I wyl proue by the manifest scriptures. Christ saith in the .vi. of John I am p̄ lyuīg bread that came frō heaue, your fathers dyd  
eate

eate Manna in the deserte and at deede  
but I am the breade of lyfe. So it de=  
moſtrateth, that Chriſt was the bread  
whiche was done for vs. But theſe  
Gentylmen ſaye that the breade is he.  
Nowe is here all the controuerſie be=  
twene the Chriſtians and the Papi=  
ſtes. Chriſt ſayth that he is the bread  
that was done for vs, or broken for vs,  
the Papiſtes ſaye that the breade is  
Chriſte. Now, howe can we agre: for  
we ſaye as Chriſte ſayth that he is the  
breade, and theſe Gentylmen ſaye that  
the breade is he. Marke wel the ſcrip=  
tures. Paule, ſayth that whyche I re=  
ceyued of God, I gaue vnto you. An=  
ſwere me vnto this: dyd Paule receyue  
any thyng of the Lord but by s word:  
for Paule was not wth the Lorde at  
the ſupper to receyue any other thing.  
You blind creatures wot you not what  
ye do: wyl you haue the bloode of the  
wytnes of Jeſus requyred at your ha=  
des ſtill.

In



In the .vi. of John Christe sayeth  
the breade whyche I wyll geue you is  
me fleshe, whyche I wyll geue for the  
lyfe of the worlde. Here you maye per-  
ceyue, that the bread that Christ gaue  
vs, was his fleshe: ergo hys fleshe was  
the breade, that he brake, whyche was  
hym selfe, and hymselfe was the word,  
and hys worde was hys body whyche  
was gauen for the lyfe of the worlde.  
Then stroue the Jewes emonge them  
selues and sayde: How can this felowe  
geue vs hys fleshe to eate: for they to-  
ke it carnally as our cleane fyngeryd  
gentylmen dothe nowe adapes, thyn-  
kyng that they shoulde haue eatē him  
by fleshe bloud and bones. Jesus said  
vnto them: excepte ye eate the, fleshe of  
the sonne of mā ye haue no lyfe in you  
for: whosoever eteth my fleshe and drin-  
keth my bloud, hath euerlasting lyfe.  
And I shall rayse hym vp at the laste  
daye: for my fleshe is very meat & my  
bloud is very drynke, & who so eateth  
my



my flesh & drinketh my blood, abydeth  
in me and I in hym. Nowe I told you  
afoze that Christe was the breade that  
was done for vs: and euen as the ma  
teriall bread fedeth the body, so thys ly  
uely bread fedeth the soule And Christ  
speketh here of his fleſhe and bloude  
which was offered in sacrifice for our  
saluacion & our redemption, as Ihon  
saith, the word became fleſhe, and we  
ſe the gloze of it, as the onely begotte  
ſone of the father: and who ſo beleueth  
this doth eate Chriſtes fleſh and drin  
keth hys blood, but not as theſe papi  
ſtes doo: for they ſaye that they craſte  
hym with theyr teth carnally the ſame  
body that Mary bare. But thei which  
receyue hym in a Chriſten communi  
on receyueth hym by fayth, for Chriſt  
ſayde. Hoc facite in meā commemora  
tio: nem: do thys in the remembzance  
of me, and whoſo euer beleuet he that  
hys body was done vpon the croſſe for  
his ſaluatiō, & that the ſhedding of his  
bloude

bloude is for the remission of synnes;  
taken in the remembrance of Chyestes  
death, eateth Chyestes body, and dyna-  
keth his bloude spiritually.

This doctrine taught he at Caperna-  
na, his disciples hearinge these wo-  
des & sayd, this is a harde sayng, who  
may abyde the hearing of it? Jhesus per-  
ceiuing thei murmured therat, he said  
vnto the, Doth this offende you? what &  
yf you shall se the sonne of man ascende  
thether wher he was before. It is the  
spirite that quickeneth, the fleshe pro-  
fiteth nothing. But our papistes saye  
no to þ, they say that it is the flesch that  
doth al thynges in theyr ministracion  
and they say truer the they be a ware  
of, for they take al thynges carnally and  
fleshely as the Romische father dyd be-  
fore. But because they wil wrest þ scrip-  
tures carnally to the vpholding of the  
false sacrifice and blacke god, to whō  
they comyt so muche ydolatrie, I wyl  
speake moze of my sacrifice in another  
place



place. Christ sayde I am the vyne, is  
it to be taken that he was a matervall  
vyne: noforsothe, lyke wyse by thys  
woorde myght they haue taken the gra  
pes of the vyne tree and caryed them  
vp to the altar, and so when he was  
in his maskynge garmentes and bre  
thed ouer them, as he dothe ouer the  
breadye, and saye I am the vyne, and  
so minister it to the people and make  
them beleue it were God, and that he  
hadde made God. But theye take the  
scriptures as the Roynthe father toke  
the auctorite of Peter, and that the  
key whych Christ gaue vnto Peter  
was a matervall keye, suche as men  
do open theyr doers withe all, whiche  
was playne to be false. for the keye of  
heauen gates is the worde of God:  
whiche openeth the conscience of men,  
of the hartes of men wher the holy sp  
yte taketh place: So lyke wyse where  
as he saith, this is mi body, it foloweth  
not that this materiall bread is hys  
body.



body, but the worde is very God, and  
that he brake emonge them. In the be-  
gynning was the worde, and the word  
was wyth God, and God was the  
worde. And the Jewes came to hym  
and asked hym what was hys worde?  
And he answered, my worde is euē my  
selfe. Oh ye blynde bullardes that you  
wyl take the scriptures carnally as  
your Romyshe father dyd.

Paul saith in the .x. chapter to the  
Corinthians, do you not knowe that  
the breade that he brake is the parta-  
kynge of the bodye of Christe? Do ye  
not knowe that the cuppe of thanks  
geuyng is the partakynge of the blo-  
de of Christe? Oh Paule Paule thou  
were not the Popes fronde nor none  
of hys mynsters, thou myghte aswell  
haue sayde, doo you not knowe that  
that the cuppe of thanks geuyng is  
the bloude of Christe: but thou sayeste  
the partakynge of the bloude, and the  
partakynge of hys body nowe is one,  
and

and the thyng it selfe is another.  
Well, I say no more but let it passe,  
and putte the faulte in Paul and call  
hym Heretyke, and saye that he dothe  
erre. But these Gentylnen saye they  
can not erre: they wyl haue it fleshe,  
bloude, bone, and breade. Let them ke-  
pe thys oppnyon, and mynyster it to a  
dog, and then may it be sayde, that the  
dog receyue god: for yf it be receyued  
in the fleshe and not in the spirite loke  
where it is mynystred and there it is  
receyued, it can be none other wyse: for  
Christe sayth he that eateth my fleshe  
and drynketh my bloude hath euerla-  
stynge lyfe. Answer me to thys que-  
stion: the wycked haue not euerlasting  
lyfe, haue they: yf ye saye they haue no  
euerlastynge lyfe, ergo the wycked re-  
ceyue hym not, and the is not the same  
substance there, for yf it were there, all  
thynges might receiue him, yf he be not  
receyued in spyrite and by faythe, but  
onely in the substance, that you would  
haue



haue hym for your awn profyte. Then  
saythe the Pappste, what wyl you  
haue a playner thyng than these woꝝ-  
des: Hoc est corpus meum, thys is my  
body: I answere no, it is to playne for  
your profyte, seyng you wyl be ther  
at hoost agayne, I wyl make it moꝝe  
playne.

Christe sayth in the. xv. chapter of  
Luke these woꝝdes: he toke the childe  
and set him harde by him, & said to the,  
whoso receyueth this childe in my na-  
me receiueth me. I wil take this place  
of scripture, and take you your place  
whych is thys, whosoever receyueth  
thys breade receyueth my body. Now  
putte thes together, whosoever recep-  
ueth suche a chylde in my name, recep-  
ueth me, & he that receyueth me, recep-  
ueth him that sent me. Now saye you,  
haue not I as good auctorytie of the  
scripture here, to saye, that he y recey-  
ueth a childe, receyueth God, the same  
substaunce y Mary bare, euen as you  
haue to saye, the breade is God, the  
B. t. same

same substance that Mary bare, for  
you say whosoever receyueth y<sup>e</sup> bread,  
receyueth hym, and I saye, whosoever  
receyueth a chylde receyueth him, and  
as much doth one scripture make with  
it as the other: for as the body is fedde  
wyth materiall breade, so is the soule  
fedde wyth spiritual bread, that came  
downe from heauen. And euen as a  
chylde is ful of innocencie, so are they  
whych be mete for hys kyngdome:  
then whosoever receyueth one of these  
lytle ones, receyueth hym. Moreover  
Christe sayth in the. xxv. of Matthe we  
loke what ye haue done to the least of  
these my brethren, that haue ye doone  
vnto me, meanyng it by the poore peo-  
ple. These wordes make as much for  
your purpose as Hoc est corpus meū:  
you take it as carnally, as you take  
the institution of Chrystes Supper,  
what soeuer you doo to the leaste of  
these lytel ones, ye doo it vnto me. Now  
thys standeth in effecte, yf we woulde  
beleue



beleue that euerye poore man that we  
gyue almes to were dūme, as they do  
beleue that euerye cake whyche they  
speake the word ouer were made god.  
I wyl not iudge wythout scriptures  
as they doo, but as God Mall iudge  
me, I wyl speake the truth as I do be  
leue, and as euery Chyste man ought  
to beleue.

Nowe to the scripture agayne, in  
the .xi. of Iohn. When Iesus came to  
Bethany and hadde rayled Lazarus,  
they made hym a supper, and Mar  
tha serued them. Mary toke a poude  
of oynmente of pite Nardos and a  
noynted Iesus fete, and dryed them  
wyth her heere. Then sayd one of hys  
diskiples Judas Iskaryoth: why was  
not this oynment solde for .ccc. pence  
and gyuen to the poore: thus sayde he  
not that he cared for the poore, but be  
cause he was a thefe as other theues  
nowe adayes be, and hadde the bagge  
and bare that whyche was gyuen.

Marke now sayd Iesus, let her alone,  
the poore haue you alwaies w you, but  
me you shall not haue alwayes. There  
he lyeth and it be as mayster person  
sayth for he sayth that he maketh hym  
euery day when soeuer he lyst. Christ  
sayth, ye shall not haue hym alwayes,  
but master person sayth the contrarye  
for he saythe, he hath hym euery daye  
when it shall please hym, nowe one of  
these two muste lye, whom thynke you  
that it be that is false? I thynke it be  
Christe: for these holy gentylmen saye  
that they canot lye nor erre. Oh sayth  
doctoꝝ Duns, euen as a man lyghte  
manye candels at one candell, and the  
lyghte not lessened: so maye we conse-  
crate many hostes, and mynister them  
to many people, and it but one God.  
Here you not what a poore shyft doctoꝝ  
Duns maketh heare to bleare mens eyes  
wyth all, but it wyl not serue: for yf  
ther were many candels lyghtened at  
one candell, and then all the candels  
when



whē they were lyght were but one can-  
del, thē myght it serue your turne, that  
whē you serued many hostes to many  
people, that euery one of thē to receiue  
god, and yet but one remainyn g. But  
when these candels be lyght, euery one  
is a candell by hym selfe: so euery one  
of your hostes must be a god by hym  
selfe oꝛ els your argument is of none  
effect. Thē yf euery mā receyue a god  
by him selfe, then we haue many god-  
des, foꝛ the breade is not brokē as we  
shoulde do reuerently in memoꝛyal of  
Chꝛistes death: foꝛ euē as many gray-  
nes be in one lofe, oꝛ in one pece, so are  
we many mēbꝛes of one body, knyt in  
a Chꝛistiā cōmuniō oꝛ brotherly loue,  
but we haue it not so: euery one recey-  
ueth a suppe alone as Judas dyd, foꝛ  
haue euery one a cake by hi self that is  
no cōmuniō knyt in vs as mēbꝛes of  
one body, but they suffer the people to  
knock on their breast knellge on theyꝝ  
knees, nothing declaring ꝑ merites of

B.iii.

Chꝛistes

Christes death, but tell the it is fleshe  
bloode, bone, and raynes, the same sub-  
stanc that Mary bare, braulynge these  
wordes in latin: Corpus domini nostri  
Jesu christi nunc custodiat corpus tu-  
um et animam tuam in vitam eter-  
nam. What lesson do the people learne  
at these loperdes for they edyfycacyon  
nothyng but to worship false Godes  
and euen as Judas solde the lyuinge  
God, soo doo these false Ypocrytes  
sell they God for mony, and yet was  
Judas honister man then they, for he  
solde hym for xxx pence but these gen-  
tylmen wyll sell hym for a penny, wher  
fore I prayse Judas more then they,  
for a good thyng is worthy to haue a  
good price. But the they vse one subtile  
poynte more then Judas, too make a  
greate many of Gods, and sell theym  
to all people, and compelleth them and  
brudeth the by a law to bye them whe-  
ther they wyll or not, or els to burne  
them to ashes, or hange them. This



is the suttelst poynte of all the poyntes that Antichriste hathe, and yet he hath poyntes innumerable to the destruction of Chrystes church, and to the vpholdynge of hys awne church, whych is of the deuyll, to bynde such greuous burthens, and to syt so depe in the conscience of men, dyspysing the seate of Moyses, and climeth vp to the seate of God, and wyl sytte in mennes consciences, which seate dyd they, father Lucifer couet to syt in, and therefore was he throwe downe into the infernall partes of the earth, and so shal they wth the greate whoze of Babylon they, mastres, where there is a lake of fyre and bymstone prepared for them as sayth the scripture.

Oh how tolle they they, belles and tynge them, so they chyme and iangle them, and knyll them to call the people to ydolatry. But yf ther be an honeste preacher to declare the worde of God, no man shal haue warnynge of

B.iii,

it

st. Oh Babilon Babilon, all the blood  
of the wptnesses of Jesu Christ frō the  
creation of the world to the ende of the  
world, shall be requyred of thee, and  
thy minysters, for the cungerers that  
cungereth deuyls be moze godly then  
ye are of the whoꝝ the churche. What  
diuersite is betwene thes callers that  
wil cal a spyte into a cristal stone & so-  
me wyl call hym into hys nayle, and  
some into a glas: but you wyl cal christ  
into a pece of bzead, & say you can haue  
him whē you lyst to saye, Hoc est corp⁹  
meū & wyl make the people beleue that  
Christe hathe bowed hym selfe to be  
Iugled into a pece of bzeade at theyꝝ  
callyng oꝝ request of the great whoꝝ-  
masters, that weareth þ beastes mar-  
ke making the people beleue that they  
make hym to obey to their iuglyng by  
these wordes: Hoc est corp⁹ meū. And  
yf thys be trewe, they be moze woꝝthy  
to haue prayse, then Christ: for he that  
maketh



maketh a thyng, is moze woꝛthye of  
pꝛayse then the thyng that is made.

But good people, marke how they  
apꝛlye thys blessed woꝛde th at Chꝛist  
spake at hys last supper to theyꝝ awne  
purposes. Nowe to oure purpose.  
Chꝛist sayth in þe syxt of John he: that  
eateth my body and dꝛinketh my blood  
hath euerlastyng lyfe. And were me to  
this. Then all they that donot eat hys  
body, & dꝛynk his blood hath no euer-  
lastyng lyfe: foꝝ yf they that ate not  
hes body shoulde haue euerlastyng  
lyfe as well as thei that doth, it were  
of no necessitie to be receyued of anye  
man. Then muste it nedes be, that all  
they that haue not receyued it hath no  
euerlastyng lyfe: then all these that  
hath not receyued it, be dampned. If  
it be the same substance that you wyll  
haue it to be, and thus by these means  
shal al innocēt chyldꝛe be dāned which  
haue not receyued it. and then are you  
detestable the ues and so shall you be

be proued, by any of bothe the wayes  
take whych you lyst, that makes best  
for your purpose, and ye shall be pro-  
ued errant theues to God and to hys  
christia flocke. Moreover what an in-  
tolerable thyng is thys to se one of  
your monstrous marke standynge  
at the altar in players garmentes tel-  
lynge a straunge tale to the deed wal-  
les in a fozen lauguage which few mē  
vnderstāde, nor you your selues wo-  
teth not what it meaneth, and ther you  
make a false sacrifice to the great god  
Muleifer for the soules departed, hol-  
dyng vp two false Gods, one of bread  
and another of wyne, compellynge the  
people to commytte ydolatrye and to  
knele to the m, holdynge vp theyr han-  
des.

Loke in the seconde commaunde-  
ment. Thou shalt make to thy selfe no  
grauen Image, neyther shalt thou  
bow to them nor worship them. What  
aduersitie is betwene pryncynge and gra-  
gra-



graupnge. John podyngmaker wyl  
pwynte a thousaunde of youre gods in  
one day betwene a payre of yerôs, and  
when you haue babled and mumbled  
vp your Masse, that is to say, eatē vp  
all, and dronke vp all; then you turne  
vp the botom and blesse vs wpth the  
empty cup, and byd God be wpth vs,  
or elles, tell vs that all is done.

¶ If a man shoulde demaunde the  
vertue of your Masse, you would say  
it taketh away synnes, for you make  
there a sacrifice for synnes, and ye saye  
the vertue of it is, to take away syn-  
nes. ¶ If I durst be bolde wpth you in  
that, I wyl proue that you are false  
lyers, for ye saye when a man is con-  
fessed of you, and that you gyve hym  
absolutyon, he beyng penitente, then  
is he cleane remytted and forgeuen,  
thē how can thys that to your Masse  
can take away synnes when ther is no  
synnes to be taken away, for ye haue  
absolued hym of hys synnes by con-  
fession

cession befoze: then is there no synnes  
foz the masse to take away, foz cōfessio  
that these haue robbed your Masse of  
the synnes that he shulde take a way.  
Alas good Juglers lern to play clener  
and gette you some craftier bores and  
Juglynge styckis: foz the world begin  
neth to spy this gere, therfoz study som  
newe knauery knackes foz these wyl  
serue no longer: foz God wyl be true  
foz the prophet Jeremi sayth cursed be  
the corne that groweth to be wo;shyp  
ped: then maye we saye cursed be the  
minister that makes the corne God o;  
makethe a God of corne, foz you haue  
broughte the people into suche a trade  
that when they haue sen them play sest  
me o; sest me uot, the spilly soules wyl  
saye: I thanke God I haue sene my  
maker to daye. The false theues wyl  
heare it, and reioyse they are so blynde.  
Alas it is abominable maker that can  
not kepe hym selfe frome mothes, nor  
from mowlynge, nor yet frome: putr-  
fyinge



putrifi pnce, noz froine rottyng, noz  
from rattes, noz myse. God kepe all chz  
istians from suche a maker, to belcve  
of suche a false God.

The fygure of the olde lawe dothe  
shew what your Gods be. The pries  
made the kynge beleue that the great  
God Bel dyd eat vp al the calves and  
shepe that were offered on the aultar,  
but the pries and theyr women and  
chyliden dyd eate vp all in the nyght.  
Thus they continued tyll Daniell cam  
and told the kyng that Bel was a false  
God, and that the pries dyd eate vp  
all them selues, and so Daniell cryede  
it, which lysted ashes by aultar wher  
by theyr fete steppes wer spied. Take  
hede for yf Daniell haue ben wyth the  
kynge (as no doughte he hath) suerly  
he hath bewrayed your great god Bel  
wyth the clensyftede ashes and flowze  
whiche is the worde of, Gode lysted  
froine your tomythe beggetye and  
trahe

trashe: and yf Daniell haue tolde you  
that ye eate vp all youre selues, then it  
wyl cause him to strawe the syfted as-  
hes that your fotinge may be espyed  
as it is I haue no doute, for you eate  
vp all your selues, and make vs bele-  
ue that we be partakers, and haue  
parte of youre sacryfice, but we haue  
nothyng but the blessing of the empty  
cuppe. Ye vndertake to make a sacry-  
fice for the synnes of the people for  
money, makeng them beleue, that they  
are partakers of youre holy merites.  
But Saynt Paule sheweth what ef-  
fecte your sacryfice is of. In the. vii.  
to the Hebrews, he sayeth, yf perfectio  
came by the p[re]sthood of the Leuite,  
what nede a hygher P[re]ste to come  
after the order of Melchisedech, to  
offre vp hys body and bloud in sacri-  
fice ones for all: Marke thys worde,  
(ones for al) they ar madde with that,  
for they woulde not haue that sacry-  
fice that Chyste offered suffyciente  
wyth=



wythoute theyr maskynge garmentes  
shoulde playe theyr partes, as I sayd  
before to the greate God Mulciber,  
constrayned by a law in payne of deth  
to the beast. But it is muche lyke as  
one shoulde holde bp a blacke cap and  
saye, what is thys? another wyll saye,  
it is a cappe, another, thou lveste, it is  
a cushynge, a cushynge: howe can  
that be? forsothe thou muste beleue it  
is a custō or els thou shalt dye what  
coloure is it? mary blacke, no thou  
muste beleue it is whyte, or elles it is  
not: soo it is muche lyke suche a wo-  
rthypfull matter, but the estimation of  
it is greate and hyghe, and that is the  
thyng. Whych people styckethe at.  
But Chyyst sayth & whych, is hyghest  
esteemed emonge men is abomynable  
before God: marke this wel and iudge  
you whether there be any thyng vn-  
der heauen so hygh esteemed before me  
as thys, that they all the Sacrament  
or God in forme of breade.

I haue red from the begynnynge of  
the Genesis to the ende of the Apocalyp  
ps, and I coulde neuer fynde noꝝ rede  
of any suche God in forme of breade,  
therfoze it is a stryunge God foꝝ if it  
were an acceptable god, we shold haue  
hearde some thynge of hym in the scryp  
ture. Marke the fygure of this place  
in the scriptures: the. x. Exod. Galat  
hiās the. iiii. of Exod. xxxii. These men  
receaued the worde of lyfe to geue vn  
to vs vnto whome our fathers would  
not be obedyent, but thurst hym from  
the and in theyꝝ hartes turned agayn  
into Egypt, and sayd vnto Aro, make  
vs Gods to go befoze vs, foꝝ we can  
not tell what is become of thys Moys  
ses that broughte vs oute of the lan  
de of Egypte, and they made a Calfe  
at the same tyme and offered sacryfy  
ce vnto the Image and reioysed in the  
workes of theyꝝ awne handes. But  
God turned hym selfe and gaue them  
vp. Note thys fygure of the Olde  
testa



Testamente is fulfilled in vs now we  
adave, for we wyl not styke to the ly-  
uynge Chyist the which hath brought  
vs out of the bondag, but sape here is  
Chyiste, and there is Chyiste. Some  
would haue saynt Raynolde saynt Ro-  
bert, a nother Mary Magdalyn and a  
nother would haue saint Helen. Then  
came Anastacius the grete heretyke  
and broughte in Mahumetes Alcaron  
and out of that he inueted al this great  
Idolatrie, for he was the fyrste that  
made the lyftrnge vp of theyre blake  
God, whiche they call the sacramente  
whiche fulfylleth or beareth y<sup>e</sup> fygur of  
the goldene calfe, where the scripture  
sayeth, they made them godes of their  
own handywork, or the workes of theyr  
owne handes, and therefore God tur-  
ned hym selfe from them, lyke wyse wil  
the Lorde forsake vs, for abominable  
Idolatry.

In the vii. chapter of the Actes of  
C. i. The

the Apostles sayut Steuen sayth that  
God dwelleth not in temples that are  
made w<sup>th</sup> handes, nother is he wor-  
shipped w<sup>th</sup> manes handes as thou-  
gh he had nede of them. I demaunde  
whether saynte Steuen were a man  
of God or no: yf Steuen were of God  
poure ministers are of the dewyll, for  
they saye he dwelleth in temples made  
w<sup>th</sup> stone which is the handy wo<sup>r</sup>kes  
of men, and there theye haue hanged  
hym vp in the boxe, so longe that some  
tyme he es so mouldy that he struketh  
that no man may abyde him, and if he  
dwell in they<sup>r</sup> Synagoge they saye he  
doth & is not yet ascended. Let vs str-  
yke of half our Crede and say I beleue  
in God the father allmyghty and so-  
forth tyll we come to the place that he  
dyd descende into the Infernal partes  
of the earth, and rose the .iii. day from  
death, and after the pope and hys mi-  
nisters gare handes on hym and han-  
ged hym vpon the altar and ther he,  
hath



hath hangede etter syns. For if they  
haue hym as they saye they haue, he is  
not yet ascended, and then let vs saye  
but half our Crede: for our crede sayth  
that he ascended vnto heauen and syt-  
eth on the ryght hand of God the fa-  
ther almyghty: and from thence he shal  
come to Iudge the quick and the deed  
therfore awaye with halfe the Crede  
and blame the heretikes that made it  
for it wyl not els serue your turn, and  
when we saye our Vater noster let vs  
saye, Our father whych art on the au-  
ter holowed be thy name, and so forth  
ye must hau these trickes or eles it wyl  
not serue, for al falsynge, bysbynge, by-  
nyng, or indyptyng: for the kyngdom  
of God is at hande, you wyl not sear-  
che scriptures, youe are of suche peruer-  
se myndes, for if you woulde, you ne-  
ded no further for this purpose

But vnto the .xviii. of the Apocalyps  
in the Reuelacione where he saythe.

C.ii.

come

come awaye from her my people leaste  
that ye be partakers of her sines, leaſt  
ye receaue of her plages, for her sines  
are gone vp to heauē, and the lord hath  
remēbzed her wyckednes, & rewarded  
her euen as she hath rewarded you, gy-  
ue her double accorpyng to her woꝝkes  
and poure in double into the same cup  
which she fylleth vnto you. Thys he  
meanethe by the greate whoꝝe of Ba-  
bilon, withe the whiche the pꝛynces of  
the earth haue commytted fornication,  
whiche is all these fables, and sacrifices  
that you call the sacramentes. And the  
beast that beareth it is the Bysshop of  
Rome, and they that were the beastes  
marke, at the pꝛestes with theyꝝ haue  
crounes. what shuld a mā make curio-  
site, but I go playnto woꝝke, the angel  
byddeth me come awaye, lette vs flee  
from it, and spyt at it, for it is abomi-  
nable to defende it by the scrypture,  
but by a lawe to kyl me as these lusty  
champions



champrons dothe euerywhere in the  
Dopes querel: Doure in double (saith  
the Mungel) that she fylleth vnto you,  
dyspyse her as I sayde before, flee  
from her, holde nomoze vp your han-  
des to her, tell youre Chyrtyan bre-  
thren that it is Idolatry, offre no mo-  
re there, bye no moze of here wares,  
but crye awaye wyth her, for her pla-  
ges shall come at one daye, Death and  
sorrowe, and she shall be bzente wyth  
fyre, for stronge is the Lorde whyche  
shall Iudge her, and the merchaun-  
tes of the earthe shall wepe for her, and  
wayle ouer her, because no man wyl  
bye her wares anymoze, the wares  
of Golde and syluer, and of Precious  
stones, of apparel, sylke, and purpule  
and Scarlet, and all tymber woꝝkes,  
and al maner of Iuery, and all maner  
of vessels of moost pꝛecious wodoe, of  
brasse, and of yron, and Synainonde  
and odoꝝs, oꝛyntmentes, and cranken-  
sence, wyne, oyle, & fyne flowꝛe, wheat

cattel, and shepe, hoxses, and chariotes  
bodpes and soules of men. Oh what  
goodly wares they ar to sel, marke the  
wares they haue, and heare what the  
worde of god sayth to it, the vertue of  
them, and the holynes of them, shall be  
so knowen, that no man wyll bye them  
any moze. And the people knew what  
abominable knauerye were in it, they  
would crye out of it, thei haue comaū-  
ded that we should not suffer, and no  
moze I wyll, for the fyne flowze is no-  
thyng but the batter that John Bo-  
dyngmaker maketh for the podynges  
they gods. Thys is a monythyng, e-  
very plowman maye vnderstande it.  
But what wyll our byshops do nowe  
agaynst lent sende downe preuely to  
theyr compfaries and preistes to exa-  
mine the people streightly of theyr be-  
leue in this blacke god, which they cal  
the sacramente of the altar, and to byd  
them beware of these new felows whi-  
che opēeth theyr fapned holynes, for al  
thyng



thynge is holpe that these Gentylnen  
hathe. Marke they? superstition that  
they haue bled and doo vse dayly, for  
when the caruers had the Images in  
they? Shoppes they coulde doo no mys-  
tacles, they were neuer holpe tyll these  
Gentylnen had gotten them into their  
houshe churche: nor the goldefinith,  
when, they had made crosses the tyme  
that they haue them, there is no holpe-  
nes in them, but when these Apocry-  
tes ones fynger them, they muste be  
bothe capped and kneled to, and they  
them selues wyl goo bellowpuge and  
blerpuge after these false goddes. Nor  
the chalyse in the goldsmithes shoppe  
is of no holynesse, tyll these gentylme  
haue gottē it, & thē they crye: Noli me  
tangere, touche me not: nor touche it  
not, for we haue holper then you. Nor  
the oyle Olpue, nor the Oyle Exceto  
wyth oyle Debaze is of no holynes nor  
serueth for nothing but to make oym-  
mentes for soze Legges, and other

dysleases, tyl these gentylmē haue got-  
ten it to they? Synagoge of Sathan  
(as it is vsed) and then putte a lyttell  
harrowes greace and creme to it, and  
than it must be put into a Crysmato-  
ry, and borne wyth a fyne towell, and  
of no lesse valuation but to be kneled  
to. No: the holy water is neuer called  
holy, tyl they haue cungered it. God  
blessed both water and lande, and yet  
coude he not make it so holpe as they  
can. No: the breade is neuer holy tyl  
they haue it. No: these cakes of John  
Bodpyngmakers makynge whych they  
call they? syngynge breade, is not ho-  
lye no: of no vertue, tyl these chatte-  
ryng charntes haue charmed it wyth  
the worde of holy scripture, the which  
makethe nothyng for they? purpose  
And then of no lesse value the the be-  
ry matertall body, fleashe and bloud-  
that Mary bare, whych is as false as  
God is true, the whych I haue decla-  
red befoze, and much beggery moze the



**I** wyl reherse, after they haue gotten  
them into theyꝝ whoꝝſe churche, ma-  
keth the people to commytte Idolatrye  
by bowynge and knelynge to ſuche  
trumperye and traſhe. They are the  
mooste abhomynable whoꝝe mayſters  
and theues vnder pꝛetēce of theyꝝ who  
ꝝſe bowe, and fayned holynes, that  
is vnder heauen, foꝝ they maye abyde  
whoꝝedome, baꝝdyꝝe, blaſphemynge,  
fꝝghtynge, bꝛaulynge, manſlaghter,  
and theſte wyth ſodomiticall beggery  
wyth a thouſande moꝝe of abominable  
vyces, better then the eternall Teſta-  
ment of God, foꝝ all theſe vyces afoꝝe  
ſayd is cuſtomely vſed in the high mi-  
niſtres of Antichꝛiſtes churche, and  
the faythful membꝛes of the ſame vn-  
punyſhed. But let any creature hūger  
and thurſte to learne the holpe ſcrip-  
tures to the amendement of theyꝝ ly-  
ues, they wyl crye and rooꝝe, and wyth  
capōs and preſentes to the iudge and  
Juſtes, and to gentylmē of the coūtre  
whych

whych they knowe blynde, and not  
sene in the scriptures, and they shall  
trouble the poore men, and bere them  
from place to place, wyth wyttes, ex-  
tations, suspensions, and excommunic-  
cations: They wyl flocke hym, and pre-  
sent hym, flander hym, and belye hym,  
they wyl ryde vp to the commissary and  
complayne of them that they set al the  
country on a roze, when the poore man  
can better be ruled, and moze gladlyer  
then some of them can rule them selues.  
But marke thys as a generall rule,  
whosoever loueth the scriptures, they  
hate hym, he that prayseth it, they wyl  
flee from hym, he that prayseth it, they  
taep wyl dyspraise hym, he that spea-  
keth well of it, they wyl speake euyl of  
him, he that saith the scriptures ar ho-  
ly and good, they wyl reporte some  
thyng of him detestable and deuylish:  
yf you wyl banyshe a preiste, youre  
house hys a bible or a testamēt and he  
wyl neuer come there after, yf a parish  
wyl



wyll be ryd of a noughty curate, dꝛyue  
out all the whores, and punyssh whoꝛ=  
doyn, and he wyll outhet cooꝛse awaye  
hys benefyce, oꝛ elles bye a Lapidatio  
¶ If any pꝛynce wyll haue peas in hys  
region: let hym banyshe all bishoppes  
out of hys pꝛyue counsaill, excepte thet  
haue forsaken the whoꝛe of Babylon  
and all her ware.

¶ Eueri Chꝛistē hart, and euery true  
subiecte knoweth that god hath com=  
maūded all mē to obey the oꝛdynaūce  
of mā, as to the kyng, as supꝛeme heed  
of the pꝛimate church, that is to say,  
ouer the cōgregatiō of chꝛistes people  
knyt in a chꝛystian communion, of the  
whych church Chꝛist is hē heed. Secōly  
the kīnges excellent mayesty, here in  
earth immediatly vnder god is our heed  
gouernour: expulsyng pope w̄ all his  
tꝛūpery, sꝛtyng in Chꝛistes place wher  
Chꝛist hath set hym, & as I sayde afo=  
re we all to be in a brotherly loue vn=  
faynedly to obeye hys grace wyth ho=  
nour

noure and reuerence, that whyche is  
Dewe by the doctryne of the scripture,  
and so to receyue the institution of the  
supper of the Lorde (whyche they call  
the Sacrament of the altar) in a chry-  
stian communiō. Euen as many gray-  
nes are in a lōse, so are we lykewyse  
many membes of one bodye, and who  
so beleueth that Chyestes bodye was  
broke for hys saluatiō, that the sprin-  
kelynge of hys precious bloude was  
for the remyssion of hys synnes, and  
that his body and bloud was an only  
sacrifice for the synnes of the worlde:  
Receyuyng this breade in remem-  
brance of Chyestes merites, receyueth  
Chyestes body and drynketh Chyestes  
bloud in spirite and lyfe. For as a mā  
when he maketh an obligation & put-  
teth to this seale, so Chyist our sauy-  
our toke bread, and brake it, in token  
of hys promyse, that whosoever bele-  
ueth that hys body was an only sacri-  
fice for hys synnes, shall obteyne the  
fru-



fruytion of hys gloze, takinge it as a  
representation, sygnification, or a me-  
moriall. The breade dothe but repre-  
sente, the sygnification is oure fayth,  
the memoriall is to remember hym in  
our receyuyng, hauyng the merytes  
of Chrystes death preached and decla-  
red vnto vs, and this is the institutio  
of Iesus Christ, as the Apostles vsed  
to minstre it in þe p̄matīue churche,  
with many other thinges that I haue  
to declare, but for lacke of tyme, which  
these Antichrystes haue abused, as is  
aforesayde.

wherefore let vs praye for the prof-  
perous health of our souerayne Lorde  
the kyng to endew hym wth hys holy  
spirite, to procede euen as he hath be-  
gon to ouercome the great Antichryst  
whych made not a pece of a churche,  
but a whole church, for al that is in it  
hath brought out of fashion. And lette  
vs pray for all the Lordes of hys coun-  
sayll, that God maye geue them hys  
holy

holy spirite to set out hys honour and  
gloꝛe, Amen.

Good reader instructe all me what  
thys boke teachethe, and that none of  
the people whiche be ignoꝛaunte, doo  
murmur agaynste none of the actes,  
that the kynges mayesty hath set out:  
foꝛ no doubt he hath as godly goner  
nour as euer reigned ouer any people  
in the world, and would the wealth  
of h kynges true subiectes. And

I take God to wytnes thys  
that I haue sit furthe is  
not done foꝛ any ma-  
litious mynde that  
I haue, but to en-  
struce my chris-  
tian bꝛethꝛe  
wyth the  
talent

that God hath ge-  
uen me.

✠



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